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A.
PROPOSAL

For Printing in *English*,

THE
Select Oration

OF

Marcus Tullius Cicero,

According to the last *Oxford* Edition.

— *Contedat Laurea linguae.*

Translated by

HENRY EELBECK.

L O N D O N,

Printed in the Year 1720.

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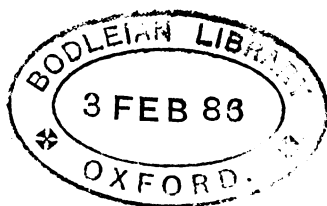


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*The first Oration, which is in Behalf
of Aulus Licinius Archias the
Poet.*

THE ARGUMENT.

*Syllan and Carbo had made a Law, that
those should be accounted Roman Citi-
zens, who had been inroll'd in the con-
federate Cities; and had a Dwelling-
House in Italy, at that Time when
the Law was made, and avouched the
same within sixty Days before the Prator.
Mov'd by this Law; one Gracchus accus'd
Archias the Poet in publick Judgment,
that he pretended himself to be a Citizen
in the City, when he was not a Citizen.
For he deny'd Archias to be upon Record
in the confederate Cities, and at the
Time of the Law made by Syllan and
Carbo to have had a Mansion-House
in Italy, and to have avouched it be-
fore the Prator.*

A 2

Cicero,

Cicero's First Oration

Cicero, as he entirely lov'd the Poet, defends him with this Oration, in a great Resort and Concourse of learned Men. And first of all he proves, that Archias was a legal Citizen, since he was in-roll'd at Heraclea, as well as other Cities; and at that time when the Law was made, had a Dwelling-House in Italy; and, in fine, had avouched the same before the Prator.

Then considering the Cause was but trifling of it self, he makes a Digression to the common Topick of the Studies of Literature, and to the Praise of Archias; by which he perswades the Judges, that Archias, altho' he was not a Citizen, yet he ought to be made free of the City, because of his great Learning, and Merits towards the People of Rome.

And because it seem'd new and absurd in a publick Court, to enter into the Commendations of Learning, and the Person accus'd, Cicero excuseth himself in his Exordium, because he introduced a new Way of pleading into the Forum, contrary to the Custom of Courts of Judicature. This is the judicial kind of Oration, but the State of it is conjectural, whether Archias be a free Denizen of Rome? This he confirms by Witnesses and Records, and confutes all Objections.

Impartial

Impartial Judges?



IF there be any natural Ingenuity in my Power, which I perceive very small; or if there be any frequent Practice of Pleading, in which I own that I have not been meanly conversant; or if there be any Reason of this Matter depending, to be drawn from the Studies of the best Arts and Discipline, wherein I own the greatest Part of my Life to have been employ'd; This *A. Licinius Archias* here ought almost by his own Right and Merit to claim the Benefit and Advantage of all these Qualifications.

For as far as my Mind is able to review, the Space of my past Life, and to make the farthest Remembrance of my Childhood, considering from that time unto this, I perceive Him to have been the principal Person that mov'd me both to the Undertaking, and entering upon the Course of those Studies.

But if this Way of Pleading hath at any Time been an Advantage to some Persons, conformable with the Advice, and Instructions of this Man, of whom we have received that Benefit, whereby we were able to relieve some, and preserve others, truly we ought both to vindicate and justify this very Gentleman, as much as lies in our Power.

And lest any one should admire, perhaps, that I say thus; because this Man's Faculty
 30 is of a different Nature, and not of this Method of Pleading or Discipline: We our selves indeed have not all of us been ever entirely addicted to this kind of Study.

For all Arts which appertain to Humanity, have some common Connexion, and as it were, are link'd together by a sort of Kindred, or Relation.

35 But lest it should seem a Surprize to any of you, that I use this kind of Oration in a legal Debate, and in a publick Assembly, when the Cause is controverted before the Prator, the most select Man of the *Roman* People, and before the strictest Judges, in so great a Convention and Resort of learned Men; which is not only
 5 contrary to the Custom of judicial Proceedings, but also to the Way of Pleading in Courts.

I beg of you, that in this Cause, you would grant me this Liberty, suited to the Cause of this Defendant; without being troublesome to you, as I hope, that in this Concourse of most learned Men, out of your singular Humanity, and before this Prator,
 10 in fine, giving his Judgment; you would suffer me, I say, pleading for the greatest Poet, and the greatest Scholar, to speak a little more freely of the Studies of Humanity, and ingenious Literature: And in Defence of such a Person, who, because of his Ease and Employment, has been very little Con-
 15 versant in judicial Matters, and Dangers, to make

make use of almost a new and unusual kind of Eloquence.

But, and if I may think that Liberty allow'd me, and granted by you, truly I shall make it appear, that this *A. Licinius* ought not only not to be separated from the Number of Citizens, since he is a Citizen; but also that if he was not, you ²⁰ ought in your own Judgment to make him one upon Record.

For so soon as *Archias* came to Maturity, and left off studying those Arts, by which our Childhood uses to be train'd up to Humanity, he betook himself to the Business ²⁵ of writing.

First at *Antioch*, (for there he was born in a noble Place, and once a famous, and plentiful City, and abounding with most learned Men, as well as most liberal Studies) it happened that he soon excell'd all others in the Glory of his Wit. Afterwards in other ³⁰ Parts of *Asia*, and all over *Greece*, his Arrival was so much celebrated, that the Expectation of the Man exceeded the Fame of his Wit, and his Coming with their Admiration surpass'd the Expectation of his Arrival.

Italy at that Time abounded with the Arts and Disciplines of *Greece*; and those Studies also were more eagerly cultivated in *Latium*, ³⁵ than they are now in the same Towns; and at *Rome* here, they were not neglected, because of the Tranquillity of the State.

And therefore both the *Tarentines*, and *Rheginians*, and the *Neapolitanes*, infranchis'd him, with other Marks of their Bounty and

Esteem; and even all Men, who were able to judge any thing of his Wit and Parts, thought him worthy of their Acquaintance and Familiarity.

- 5 Being so much celebrated for his great Fame, and known even to those that never saw him, he came to *Rome* in the Consulship of *Marius*, and *Catulus*. He first got the Favour of both those Consuls; one of which gave Ear to his Writing of the greatest Affairs, as they were transacted; the
10 other also employ'd him to write down the Records of State, as well as his own Studies.

Immediately the *Luculli*, at that time when *Archias* also wore the Purple Robe of State, receiv'd him into their own Family. But this was not only owing to his great Wit, and good Learning, but also to his good Nature, prudent Conduct and Virtue; so that the House which had been the first
15 Encourager of his Youth, was still the most friendly to his old Age.

In those Days he was delightful to *Q. Metellus* the *Numidian*, and to his Son *Pius*; he was entertain'd of *M. Aemilius* as his Instructor; He liv'd with *Q. Catulus*, both Father and Son; He was kindly respected by *L. Crassus*; but he was very greatly honour'd
20 when he oblig'd the *Luculli*, and *Drusus*, and the *Octavii*, and *Cato*, and the whole Family of the *Hortensians*, by his Acquaintance and Conversation: So that they who desired either to hear or understand any thing, did not only reverence him; but also even they, who perhaps did only dissemble.

In

in Behalf of Archias the Poet. 9

In the mean time, when he was gone 25
a great Way with *L. Lucullus* into *Cilicia*,
and when he departed out of that Province
with the same *Lucullus*, he came a long Jour-
ney to *Heraclea*; which being a City go-
vern'd by the most equitable Laws, and
the justest Alliance, he was willing to be
made free of that Corporation; and as he
was thought worthy of it by his own Me-
rit, he easily obtain'd it of the *Heracleans*, 30
by the Favour and Authority of *Lucullus*.

This Freedom was granted by the Law
of *Syllian* and *Carbo*, if any Persons had been
inroll'd in the confederate Cities; if they
had a Mansion-House in *Italy* at that time,
when the Law was made; and they had 35
avouch'd it before the Prætor within sixty
Days: seeing that *Archias* had for many
Years a Mansion-House at *Rome*, and did
avouch it before the Prætor, *Q. Metellus*,
his most familiar Friend. If we speak of
nothing else, but his Freedom and the Law;
I have no more to say, the Cause is our own! 40

For which of these Arguments, *Gracchus*!
can you refuse? Will you deny him to be 5
upon Record at *Heraclea*? *L. Lucullus* is in
Court, a Gentleman of very great Autho-
rity, Conscience, and Integrity; who says
he does not only think it, but knows it; that
he did not hear it, but saw it; that
he was not only present, but acted and ma- 10
naged the Affair himself.

The Commissioners of *Heraclea* are in
Court too, very noble Men, who came hi-
ther upon the Account of this Trial, with
their Credentials and publick Authority; and
they

they affirm that he was inroll'd, and upon Record at *Heraclea*.

Here you ask for the Registers and Records
 15 of the *Heracleans*, which we all know were lost in the *Italic* War, when the Exchequer was burnt. And 'tis ridiculous to say nothing of those Vouchers which we have, and to enquire for those things, which we are not able to produce; and not to speak of the Remembrance of Men, but importunately to demand the Memorial of Deeds: And when you have the Testimony of a
 20 very honourable Gentleman, as well as the Oath and Fidelity of a most uncorrupted Incorporation; to reject these things, which by no Means can be misinterpreted, or depraved; and to ask for Writings and Instruments, which you your self affirm are frequently corrupted and falsified.

Had he not a Mansion-House at *Rome*? He, who for so many Years before the Freedom was granted him, made *Rome* the Founda-
 25 tion of all his Concerns, and the Seat of his own Fortune? But did he not avouch it? He did certifie it by those Records, which alone from that Certificate, and Court of the Prætors, have the Authority of publick Statutes?

30 For when the Records of *Appius* were said to be more negligently kept than was fitting, the Levity of *Gabinus*, so long as it was out of Danger, and his Calamity after Condemnation, had cancell'd all the Credit of the Statute-Books and Records; *Metellus*, a most devout, and the modestest of all Men,
 35 took such great Care, that he came to *L. Lentulus*

in Behalf of Archias the Poet. 11

Lenutus the Prætor, and to the Judges, and said that he was extremely concern'd at the blotting of one Name. But in these Registers, you see no Blur or Mark of Disgrace upon the Name of *A. Licinius*. And since Matters are so, what is the Reason that you should doubt of his Freedom? especially, since he hath been inroll'd in other incorporate Towns.

For since Men in *Greece* frankly bestow'd Freedoms *gratis* upon many mean Persons, that were quality'd, either with none, or very mean Employments; I am of Opinion that the *Rheginians*, or *Locrensiens*, or *Neapolitans*, or the *Tarentines*, wou'd not have refused the Privilege to this Poet, endu'd with the most excellent Character of good natural Parts, which they us'd to bestow on those Drudges and Mechanicks that dress'd up their Theatres. 10

Why? Since some not only after their Freedom granted, but also after the *Papiæ Law*, by some means or other, have crept into the publick Writings of their incorporated Towns; shall he be rejected that does not make use even of those Registers, wherein he is inroll'd, because he always had a mind to be reckon'd an *Heraclidean*? Without doubt you will ask for the Valuation of our Substance, forsooth! But 'tis a thing unknown to the succeeding Censors, that accompanied that most renown'd General *L. Lucullus* with his Army in the Time of the former Censors; that he was with him, when he was Quæstor or Treasurer in *Asia*, *Julius* and *Crassus* being the first; and that no
part 15

12 Cicero's First Oration

20 part of the People was then cess'd, valu'd,
or register'd.

But because this Valuation does not corroborate the Freedom of the City; and barely shews that he who is valued did then pretend himself to be a Citizen, in those Days which you complain of, and that his Judgment truly was unacquainted with the Rites and Privileges of the *Roman* Citizens.

He hath often both made his Will according to our Laws, and hath enter'd upon
25 Inheritances of *Roman* Citizens; and among his other Privileges, has been brought to the Publick Treasury by *L. Lucullus*, both being Prætor and Consul.

Seek for other Objections if you can; 30 for he never will be convicted here, neither in his own Judgment, nor by that of his Friends. You'll ask of us, *Gracchus*, why we are so vehemently delighted with this Man? Why? because he relieves us with his Conversation, both when the Mind ought to be refresh'd after the Noise of the Court, and when our Ears tired with
35 wrangling ought to have some Respite and Rest. Do you think that it is possible to help us? seeing that we are daily embroiled in such a vast Variety of Actions, unless we improve our Minds by Learning; or can our Minds be able to endure so great a Jangling and Contention, unless we refresh them with the same Learning? But I own that I have given my Mind to these Studies; let it as shame others, if there be any, who have so buried themselves in Letters, that they can neither contribute
any

any thing to their common Profession, nor
bring their Learning into Light and Ap-
pearance. 5

But why should it asfame me? who
have liv'd thus so many Years, *Judicious Au-*
ditors, that from these Employments no
Profit nor Leisure hath ever obstructed me, 10
no Pleasure hath given me any Avocation,
nor even sleep it self hath retarded my
Application.

Wherefore, who can finally reproach me,
or who can with just Reason be offended
at me; if as much time as is granted to
others to discharge their own Affairs, as
much as is given to keep up their Plays on
Holy-Days, as much as is allow'd to en- 15
joy their Pleasures, and for the Rest of
the Body, and the Refreshment of the Mind;
as much as some set apart for intemperate
Banquets; as much as others take, lastly, for
playing at Dice, and at Ball; I shall employ
so much Time to improve these Studies? 20

And this is so much the more to be grant-
ed me, because that from these Studies this
Speech and the Faculty of it proceeds;
which, how mean soever it is in me, hath ne-
ver been wanting upon the Tryals of my
Friends. Which if any think trifling, I
certainly perceive from what Fountain I
shall draw those Things which really are 25
Principal.

For unless from my Youth, I had per-
swaded my self, through the Precepts and
great Learning of many Men, that nothing
was so much to be desired in this Life,
as Commendation and Honesty; But that

14 Cicero's First Oration

in Pursuance of those Excellencies, all the
 30 Tortures of the Body, all the Dangers of
 Death and Banishment, were to be esteem'd
 of little Moment: I had never expos'd my
 self for your Safeguard, to so many, and
 so great Encounters, and to the daily In-
 fults of profligate Men. But all Books are
 35 full of those things, the Words of wise
 Men are full of 'em, the Antiquity of Ex-
 amples are full of 'em, which had all laid
 in Darkness, unless the Light of Learning
 had publish'd them.

How many Writers, both *Greek* and *La-
 tin*, have left us the Effigies of the bravest
 Heroes drawn out at length, not only for
 our Inspection, but also our Imitation?
 Which I always setting before me in the
 5 Government of the State, did conform my
 Mind and Inclination, according to the
 Considerations of these excellent Men?

Some Person will ask, What! were
 not those great Men themselves, whose
 Virtues are deliver'd down in Writing, in-
 structed in that Learning which you praise
 10 and extol? It is hard to prove this of
 them all, but yet I am resolv'd what to
 answer.

I own that there have been many Men of
 an excellent Courage and Conduct, who,
 without Learning, have appear'd of them-
 15 selves both temperate and grave, by the
 Habit of Nature her self almost divine.
 I add, that Nature without Learning has
 oftener conduc'd more to Praise and Virtue,
 than Learning without Nature. And I con-
 tend for the same, that when some cer-
 tain

tain Reason and Corroboration of Learn-20
ing hath improv'd an excellent and illustri-
ous Nature; then something that is singu-
lar and remarkable happens to appear:
Of this Number was that Divine *Africanus*,
whom our Forefathers saw; of this, *C. La-*
lius, *L. Furius*, very modest and sober Men; 25
of this, the bravest Man, and the most
learned in those Days, *M. Cato* the Elder;
who truly, had they not been assisted by
Learning to perceive and adore Virtue,
had never betaken themselves to the Study
of it.

But if in this Case so great an Advan-30
tage did not appear, and if from those Stu-
dies, Delight only was desired; yet am I
of Opinion, you would judge this the
most humane and liberal Diversion of the
Mind. For the other Studies are not pro-
per for all Times, nor for all Ages, nor
Countries.

These Studies nurse up Youth, delight 35
old Age, adorn Prosperity, yield a Re-
fuge and Comfort to those in Adversity, De-
light at home, do not hinder abroad,
spend whole Nights, travel abroad, and
dwell in the Country with us. But if we
our selves were not able to reach those
things, nor taste them with our own
Senses; yet should we admire them, when 5
we see them in others.

Which of us was of such a savage and
hard hearted a Disposition, that was not
concern'd lately at the Death of *Roscius*?
who, although he died old, yet for his ex-
cellent

cellent Art and Grace of speaking; seem'd
to deserve not to *die* at all.

If he then had procur'd himself so great
an Affection of us all by the Department
of his Body; shall we neglect the incre-
15 dible Motions of our Minds, and the Quick-
ness of our Wits? How often have I seen
this *Archias*, may it please you, my Judges;
(for I will trespass on your Patience, be-
cause you attend me so diligently in this
new Way of Pleading :) How often have I
20 seen him, without writing a Letter, speak
a great Number of very excellent Verses
Extempore, concerning those very Occur-
rences which were then in Agitation!
How often recollect himself, and speak the
same thing in different Words and Sentences!
But those which he had writ accurately and
with Deliberation, I have seen so strictly
25 examined and approved, that they came up
to the Praise of the ancient Writers.

May I not love this Man? May I not
admire him? May I think not to maintain
his Cause with all the Arguments in my
Power? But so have we receiv'd it from the
greatest and the most learned Men, that
the Studies of our other Employments are
discovered by Learning, Instruction, and Art:
But a Poet excels by Nature it self, and
is excited by the Energy of his own Mind,
and as it were divinely inspired.

30 Wherefore our *Emilius* calls the Poets
Holy, by his own Authority, that they may
seem recommended to us, as it were, by some
Gift and Inspiration of the Gods. And
35 therefore, my Lords, let this Name of *Poet*
be

be sacred amongst you, the most ingenious of Men, which no Barbarity hath ever yet violated. Rocks and Deserts answer with an Eccho; Savage Beasts are oftentimes charm'd and stand amaz'd at their Harmony: Can we that are train'd up to the best of Things, not be mov'd with the heavenly Voice of Poets?

The *Colophonians* claim *Homer* as their own free Denizen, the *Chians* challenge him as theirs, the *Salaminiens* demand him again for their own, but the *Smyrneans* assert him to be their natural born Citizen; and therefore have also dedicated a Temple to him in their Town of *Smyrna*. There are a great many besides at Daggers-drawing among themselves, and contend for him.

If they then demand a Stranger who was a Poet to be theirs, even after his Death, shall not we accept of this *living One*, who both by his own good Will; and by the Laws, is *ours* already? Especially, since *Archias* formerly bent all his Study, and all his Genius, to celebrate the Glory and Praise of the *Roman* People.

For even when he was a Youth, he touch'd upon the Affairs of the *Cymbri*, and was delightful to *C. Marius* himself, who seem'd less inclin'd to those Studies. For there is not any one so averse to the *Muses*, who cannot easily bear with an Everlasting Encomium of their own Atchievements committed to Verse.

They report that *Themistocles*, a very great Man at *Athens*, when he was ask'd, what Lecture, or whose Discourse, he could most willingly

B

willingly hear? answer'd, of *Him*, by whom his own Virtues should be most excellently set forth.

And therefore, *Marius* also exceedingly lov'd *L. Potius*, by whose Wit he thought those Exploits which he had done could be celebrated and kept in everlasting Remembrance. But his great and difficult War with *Mithridates*, carry'd on by Sea and Land, with great Variety of Fortune, is all writ by *him*; which Writings do not only make *L. Lucullus* a most valiant and renowned General, but also illustrate the very Name of the *Roman* People.

30 For the *Roman* People, under the Command of *Lucullus*, open'd the Way to *Pontus*, formerly fortify'd both with Royal Wealth, and by the natural Situation of the Country; The Army of the *Romans*, under the Command of the same General, with a very small *Handful of Men*, routed the innumerable Troops of the *Armenians*: 'Tis the Honour of the *Roman* People, that the most amicable City of the *Cyziceni*, was by his Conduct, as well freed from any Attack of the King, as rescu'd and preserv'd from the Mouth and Jaws of the whole War. Our City will always be prais'd and extoll'd for it. *L. Lucullus* fighting with the Enemy in a Naval-Battle, having slain their Commanders; their vanquish'd Fleet, and that incredible Sea-fight at *Tenedos*, are our *Trophies*, our Monuments, our Triumphs. Wherefore by whose Ingenuity those Affairs are publickly rehears'd, by them the Fame of the People of *Rome* is celebrated.

Our

Our *Ennius* was dearly belov'd by *Africa*-10
mus the Elder. And therefore in the Sepulchre of the *Scipio's* he is suppos'd to be set up in Marble. But certainly, by those Praises not only they who are commend- ed, but also the Name of the *Roman* People is highly adorn'd. *Caro* his Great-Grandfather is canoniz'd: Great Honour is done to the Affairs of the *Roman* People; and in fine, all those famous Men, the *Maximi*, the *Marcelli*, the *Fulvii*, are graced 15
 and decorated not without the common Praise of us all.

What then did our Ancestors receive that famous Man *Rudius* into the Freedom, who had done those things? And shall we reject this *Heracleon* out of our City, ear-10
 nestly desir'd by many Corporations, but qualify'd by the Laws at *Heraclea*?

For if any one imagins that a lesser Glory is to be reapt from *Greek* Verse, than the *Latin*, he is in a gross Mistake; because that the *Greek* is read almost in 25
 all Countries; the *Latin* is confin'd within its own Limits, and those very narrow ones. Wherefore if those Exploits which we have done be limited to some Countries of the Universe; we ought to covet to carry our Glory and Fame, whether our Arms have not yet penetrated; because as those things are *Honourable* to 30
 those People themselves, whose Transactions are written; they are certainly the greatest Encouragement both of Perils and Labours to those, who venture their Lives in fighting for Glory.

How many Writers of his own Transactions is *Alexander the Great* reported to have had along with him? and yet when he was standing in *Sigeum* at *Achilles's* Tomb, says he, O fortunate Young-Man! who hast found *Homer* the *Excomiaft* of thy Virtue! And for very good Reason; for unless his *Iliad* had been publish'd, the same Tomb which cover'd his Body, had also over-whelm'd his Name. What did our own great Hero, who equal'd Fortune with his Valour?

Did not he at a publick Court-Marshall, make free or infranchize *Theophanes* of *Mytilene*, the Writer of his Affairs; and those valiant brave Men of ours, but Rusticks and Soldiers, excited by the sweet Charms of Glory, as if they had been Partakers of his Praise, approv'd of his Freedom with lowd Acclamations?

And therefore, I am of Opinion, if *Archias* was not a *Roman* Citizen according to the Laws; he could not prevail with any General to make him free of the City. I believe, when *Scylla* infranchiz'd the *Spaniards* and *French*, that he rejected him asking for his Freedom.

When a bad Poet had submitted a Book to him concerning the People, which we saw in this Assembly, because he had only made an Epigram upon him in Hexameter and Pentameter-Verse, he immediately order'd the Man, for the Trash he then sold, a Reward to be given him, upon that Condition he should not write any thing afterwards. Would not he who thought the Poetaster's

in Behalf of Archias the Poet. 21

Poetaster's Diligence worthy of some Re- 20
ward, have desir'd to see this Poet's Wit, both
his Power and his Copiousness in Writing?
What! could not he have obtain'd his
Freedom of *Metellus Pius*, his most familiar
Friend, who infranchiz'd many People; nei- 25
ther by his own Interest, nor the Interces-
sion of the *Luculli*? Which things especial-
ly he so much desired to be written con-
cerning his own Affairs, that he lent an
Ear even to the Poets born at *Corduba*
writing their *Bombast*, some foreign Stuff,
and nothing to the Purpose.

Neither is this to be dissembled, which
cannot be hid, but must be discover'd; 30
that we are all led on by the Desire of
Praise; and the best of us all is very much
captivated with Glory. The Philosophers
themselves inscribe their own Names even
to those Treatises, which they write con-
cerning the Contempt of Glory: And in
that very thing whereby they despise Osten- 35
tation and Nobility, would have themselves
praised, and their Names renowned.

Indeed *Decimus Burcus*, that excellent Man,
and famous General, hung the Entrances of
his own Temples and Monuments with
the Poems of his dearly beloved Friend *Ar-
tius*. And ever since, *Fulvius*, who made War 5
with the *Etolians*, having *Ennius* for his
Companion, doubted to dedicate his martial
Spoils to the Muses.

Wherefore in what City soever the Ge-
nerals almost in Armour have reverenc'd
the Name of the Poets, and the Temples
of the Muses, in that Place the Judges
adorn'd

22 Cicero's First Oration

adorn'd with their Gowns, ought not to
 10 dishonour the Muses, and eschew the Pa-
 tronage of Poets. And that you, my Judg-
 es, may do that more willingly, I will now
 declare my self to you, and acknowledge
 a certain Love I have of Glory, too forward
 a one perhaps, but yet honest. For what-
 ever Affairs we have transacted in our Con-
 sulship together with you, for the Safety
 15 of this City and Empire, both for the Lives
 of our Countrymen, and for the whole Go-
 vernment; *Archias* has touch'd upon in
 Verse, and begun the Work. Upon hearing
 of which, that was agreeable to me, and
 seem'd a great Performance, I encourag'd
 20 him to finish it. For Virtue asks no other
 Reward of Labours and Toils, besides this
 of Praise and Glory; which indeed being
 taken away, my Lords! What Reason is
 there that in so small a Stage of Life, and
 so short, we should employ our selves in
 25 so great Hardships? Without Doubt, if
 the Mind did foresee nothing for the Fu-
 ture, and if the Space of this Life was cir-
 cumscrib'd within some Regions, it would ter-
 minate all its Thoughts there; and would
 not fatigue it self with so great Labours,
 nor be troubled with so many Cares and
 30 Watchings; neither would it contend so
 often for Life it self.

Now there is fix'd in every good Man, a
 certain Virtue, which stirs up his Mind
 Night and Day with a Desire of Glory,
 and admonishes him that the Commemora-
 tion of our Names ought not to be dis-
 miss'd with the Term of Life, but con-
 tinued to all Posterity. But

in Behalf of Archias the Poet. 23

But can we all be of so little Courage, who 35
are employ'd in the State, and in these Pe-
rils and Hardships of Life, that when we have
not led our Lives quiet and easy, until the ve-
ry last Moment of 'em, we should think that
all things would die together with us? Since
that many very great Men have industriously
behind 'em left Statues and Images, not the
Resemblances of their Minds, but of their Bo-
dies; ought not we much more desire to leave
the Effigies of our Councils and Virtues pour-
tray'd and polish'd by the greatest Wits? But
I did suppose that I scatter'd and dispers'd
all the things which I transacted even then in
the very Attempt of 'em, to the everlasting
Remembrance of the whole Universe. 10

But whether these things shall be wanting
to my Sense after Death; or, as the most wise
Men have thought, will belong to some part
of my own Mind; at present truly I am de- 15
lighted with some Foretaste and Hope of them.

Wherefore, most impartial Judges! Save
the Man of that Modesty, both for his Worth,
and for his own decent Behaviour, whom you
see approv'd of by the Studies of his Friends;
but of so great a Wit, as that is convenient
to be esteem'd, which you may see desired by
the natural Dispositions of the greatest Men;
and whose Cause may be evidently prov'd by
the Benefit of the Law, the Authority of the 20
Corporation, the Testimony of *Lucullus*, and
the Records of *Metellus*.

And since Matters stand so, we beg of you,
my Lords, if there ought to be any Commem-
dation, not only humane, but also divine, in
such great Concerns, that you would take

Archias

24 Cicero's *First Oration*, &c.

Archias into your own Protection, that he may seem to be rather favour'd thro' your singular Humanity, than misused by too rigid a Severity; Him, who hath celebrated you, who hath celebrated your Generals, who hath always adorn'd the Transactions of the *Roman* People; who also in these fresh
 30 domestick Dangers of ours and yours, professes that he will give an everlasting Testimony of your Praises; and who is one of that Number, which have always been accounted and pronounced *Sacred* by all Men:
 35 For which Reason, according to my Custom, I've spoken briefly and in plain Terms: My Lords, I hope these Arguments are approv'd by you all; what I have advanc'd, not according to the Custom of the *Forum*, nor in a judicial Manner, both of the Gentleman's Wit and Study in common, *that* I hope, my
 5 Lords! you will take in good part: In my own Judgment, I am fully satisfy'd he that passes Sentence, will.

F I N I S.

